

Vipassana Newsletter

In the tradition of Sayagyi U Ba Khin, as taught by S. N. Goenka

Vol. 30, No. 1, 10 Jan. 2020. A monthly publication of the Vipassana Research Institute

Website: www.vridhamma.org International website: www.dhamma.org

WORDS OF DHAMMA

*Smādhupekkhā bojjaṅgā, sattete sabbadassinā;
Muninā sammadakkhātā, bhāvitā bahulikātā;
Saṃvattanti abhiññāya, nibbāṇāya ca bodhiyā.*

– Dhammavāṇī-Saṅgraha (V.R.I) P. 48, Buddha shiksha

Seven Factors of enlightenment such as concentration & equanimity etc. are well taught, developed and made much of by the omniscient sage, which are for higher knowledge, nibbāna and enlightenment.

Autobiography continues

The previous vignettes from the life of the world renowned Vipassana teacher Mr. Satyanarayan Goenka, were from the days prior to, and just after his coming into contact with pure Dhamma. Now we move ahead to the period of his teaching courses in India. We offer this series from his autobiography so that it may inspire others.

NL Part – 12

Avoiding ‘Bauddha Dharma’

Doubtlessly, the teaching of Vipassana is very beneficial for all. Many, like me, have benefited from it and are continuing to benefit from it. But the majority of the people in our community shy away from it, calling it ‘Bauddha dharma.’ “If you would simply not mention the name of Buddha in your lectures,” they say, “then many will accept it readily. The poor souls will certainly be able to benefit from it then.”

Since I began conducting camps in India, I have often heard such suggestions from meditators. I understand that they mean well, I also know the truth of their words. There are even some amongst my own family who have stayed away because of this very reason. Despite watching others benefit from it, they stay away believing it to be ‘Bauddha dharma’.

It would have been very easy for me to misinform people by removing the Buddha’s name. The very word ‘vipassana’ was unknown in India back then. The common man did not even know that this meditation was taught by the Buddha. I could have bypassed the word Buddha and conducted Vipassana camps. I could have used some other word and held back this fact. In order to attract the masses in this country, I could have begun to teach this in the name of Gita or Patanjali’s Yoga (sacred texts of the Hindus). There would have been various ways to deceive the masses.

But this would have been reprehensible ingratitude towards my teacher Sayagyi U Ba Khin from whom I learnt this invaluable knowledge and which benefited me so much. Ingratitude as well towards the land of Burma and its saints who preserved this immeasurably beneficent teaching for nearly 2500 years in its purest form by means of the guru-disciple tradition. It would also have been ingratitude towards Lord Buddha who, having searched for this knowledge, benefited himself and became a source of welfare for so many!

I was not ready to inflict upon myself the burning regret which would have been caused by such an immensely foul misdeed, nor was I ready to spend innumerable lifetimes of mental agony brought upon by it. Hence, I did not permit myself to get drawn into falsely misrepresenting Dhamma in

order to bring in large numbers of people.

I taught Dhamma in the name of the Buddha. Taking refuge in the truth, I stayed away from falsehood. Taking refuge in Dhamma, I stayed away from non-dhamma. Taking refuge in gratitude, I stayed away from cunning ingratitude.

Just as well as the results were good indeed! Many with matured pāramīs accepted this timeless wisdom with open mindedness, and many of them with total selflessness, joined the caravan of the spread of Dhamma.

Yet, there are many who continue to look down upon it calling it ‘Bauddha dharma’, and then there are others who while accepting its benefits stay far removed, calling it the dharma belonging to others. It remains a matter of surprise that these very people respect the Buddha calling him an avatar of their god, but reject his beneficent teaching. What is the reason behind this paradox? It is vital to understand this contradiction in which a being is respected for his achievements and yet those very achievements, his teachings, are rejected and looked down upon.

The First Encounter

While in Burma, I was well aware of my own contradicting feelings of reverence for the persona of the Buddha and contempt for his teaching. This was prior to my contact with Vipassana. But upon my return to India I saw that almost everybody here was lost in this comical paradox. While conducting a course in Bodh Gaya in the very first year of my return to India, I encountered it when I met a man from the town of Gaya who visited me often to chat. One day he said:

“You belong to our community. Then why are you promoting ‘Bauddha dharma’? It is the religion of the lowly untouchables. Such behaviour is not becoming of you.”

How could I explain to him and to others of his ilk who hesitate and shy away from so-called ‘Bauddha dharma’ that what I am teaching is indeed the teaching of the Buddha, but it is not ‘Bauddha dharma’. Who knows when and by whom this damaging and false word was coined. If it is indeed ‘Bauddha dharma’, then it should belong only to the Buddhists. But the Buddha never taught the Dhamma to any one sect or community, he taught Dhamma belonging to all. He never used the term ‘Bauddha dharma’ for his teachings but simply called it Dhamma. Nor did he address those who accepted his teachings as ‘Bauddhists’ but addressed them as Dhammiko, or those who are Dhammic. Everyone can learn Dhamma, indeed should learn and become Dhammic. But in those early days, though this truth was crystal clear to me, who would have ever understood and accepted it?

Now the Vipassana Research Institute has made readily ①

available the entire Pali canon, along with its commentaries compiled in 140 volumes on a CD Rom for further research and understanding. While researching, we did not come across the word 'Bauddha' or 'Bauddha dharma' used in this context even once.

I simply said to that gentleman from Gaya that the Buddha was immeasurably compassionate and taught Dhamma for the benefit of all. Everyone has benefited from his pure teachings in the past and continues to do so even today, no matter which clan (gotra), caste, or class he or she comes from; I too benefited immeasurably, along with many of my family members and many others in Myanmar, I further said, "The reason why I have come to India is to share what I have received. Why don't you try it?"

"Yes, of course, Lord Buddha was great, indeed! But his dharma is such that only the untouchables, the lowest of the low accepted it," he repeated.

I noticed that this person spoke appreciatively of the Buddha, bowed down to his statue reverently making floral offerings in the nearby Buddha temple. Upon my urging, he made some efforts to practise Anapana meditation and then sat for a course, though hesitatingly. But time and again he would burst out with the same unwholesome refrain against 'Bauddha dharma' as well as the 'Buddhists' in India. I finally decided it was pointless arguing with him.

A Contradiction

The question for me was how do people revere the greatness of the Buddha while rejecting his teachings contemptuously as 'Bauddha dharma'. Most people in India maintain this paradoxical sentiment even today. I feel only compassion whenever I encounter such people, as I too had suffered from this malady for 31 years of my life. Only after being introduced to Vipassana at the age of 32 did it begin to dawn on me that something was fundamentally wrong in this confused thought process and I started searching for its root cause. I reviewed my life and began the process of seeking out the events in my life that had given rise to this dogma, this faulty thought process.

(from the Autobiography of Mr. SN Goenka) –

To be continued..



Q&A S.N. Goenka 1993 Pune Public Talk Series

Q: What is the relationship between meditation and the Almighty?

Goenkaji: The truth is almighty and meditation is nothing but observing the truth as it is from moment to moment.

Q: Do you believe in rebirth?

Goenkaji: Practise Vipassana and then only you believe, not because I say so. There are people who don't believe in rebirth and yet they come to Vipassana because they believe at least in this birth. I say believe in this birth and practise Vipassana. When a stage comes when you understand and when you realise that yes, there is rebirth, only then accept it. If you don't accept it you have not lost anything. Practise Vipassana; that is more important.

Q: At present I am working in a company and have a number of projects in hand but I am puzzled as to what to do?

Goenkaji: This is where Vipassana will come to your help. There are so many responsibilities in the world and if your mind is confused how can you fulfil your responsibilities? The mind should become calm, the mind should become concentrated, the mind should become free from agitation, and then whatever you understand it will be so clear. With this clear understanding, whatever you decide will be such a good decision, good for you and good for others. Therefore,

Vipassana is very helpful for people who are very busy in life.

Q: In these days of corruption, sometimes you have to tell lies so what to do?

Goenkaji: Come out of speaking lies, lie is lie.

Q: It is human nature to make mistakes and be imperfect. Why should we try and change this inherent nature within? Didn't you say Dhamma is the truth of nature within without trying to change it?

Goenkaji: Yes you just observe that weakness: "This is my weakness that I make mistakes." You keep on observing it and you will find that you are coming out of the mistake. This is the process again; another law of the nature that when you observe it it gets rectified by itself.

Q: We have a lot of memories of past experiences and we have ambition for the future; please explain?

Goenkaji: Certainly I don't say you cut yourself off totally from the past, you cut yourself off totally from the future. You make use of your past experiences, you plan for the future, but keep your legs on the present. Now the trouble is that you are off the present, you are not at all in the present; all the time rolling in the past, rolling in the future your decisions always go wrong. By Vipassana you will find that you are in the present and now with this present situation you understand what happened in the past in a similar situation and what next step you should take. You will find your decisions will always be correct decisions and quick decisions.

Q: I have sat a course but find it very difficult to continue at home due to the prevailing atmosphere. What is the solution?

Goenkaji: The solution is that you must make a strong determination. As you are giving food daily to your body to keep it healthy, to keep it strong, so also the mind needs some food and Vipassana is the best food. So make a decision, "I have to keep my mind healthy and strong. I must sit; let anything happen I must sit." And if you continue for one year then you will find it becomes very easy. It is in the initial one year that people stop meditating.

Q: Can we control our mind by chanting mantras?

Goenkaji: Yes, you can control your mind no doubt, but the question is, can you make an analytical study of yourself, can you make a study of mind and matter, the mental phenomenon, the physical phenomenon, the interaction of the two, and how the impurity arises, how it multiplies, how it overpowers you, and how you can come out of it? That is more important than concentrating the mind with a mantra.

Q: I have experienced good results from practising imagination; please comment on this.

Goenkaji: Well imagination is helpful for your worldly affairs. If you are a good writer you use imagination, if you are a good artist you use imagination, but not when you are practising Vipassana. With Vipassana you have to live always with the truth, as it is, as you experience it from moment to moment.

Q/A with Goenkaji after Public Talk June 15, 2002 Ashland, Oregon, USA

Q: How long does it take to become enlightened? [Laughter]

Goenkaji: Every moment you are experiencing the truth within yourself you are getting enlightened. You were ignorant of what was happening inside and now you are getting enlightened, enlightened, enlightened and you will become fully enlightened when all the impurities inside have gone away.

Q: News broadcasts are full of suffering and negativity and it is hard to keep a calm mind when watching them. Should we avoid them?

Goenkaji: Watch them and remain equanimous! If you watch them and you lose your equanimity then you have started suffering. Observe what is happening in the world, but see that you don't become a part of that misery. First, through meditation, you have to keep yourself away from misery, generate purity love and compassion and that will have its own effect on the atmosphere as well.

Dhammic Deaths

1. The Venerable Bhadant Anand Mahathero, bhikkhu Teacher of Vipassana, passed away at 11 pm in Akola city hospital, Maharashtra, due to cardiac arrest on 13th Nov at the age of 84 years. He was appointed as a teacher of Vipassana in 1997 and since then he had contributed greatly in inspiring people on the path of Dhamma. He was ordained a bhikkhu in 1970 in Myanmar by Ven. Bhadant Vazirbodhi Mahathera. Thereafter, upon coming to India, he became deeply immersed in Vipassana. May he continue his Dhamma journey with the same alacrity with which he lived, is the Dhamma family's wish for him.

2. Mrs. Chanchalben Ratilal Savla passed away on 20th Nov 2019 due to a road accident. She attended her first course in 1981, and from that moment had dedicated herself to developing in Vipassana and serving Dhamma in many ways. In the year 1994, she was appointed an Assistant Teacher and then full Teacher in 2001. She along with her husband were then given the responsibility for the spread of Dhamma in GCC countries which she fulfilled with sincerity and dedication.

With total surrender towards Guruji and Dhamma she guided many on the path. Though she passed away so suddenly, the incalculable merit she had earned expressed itself in calm and peace that glowed on her face even after death. May she continue to grow in Dhamma and fulfill her paramis. The Dhamma family's good wishes are with her.

3. Shri Dinanath Dalvi passed away peacefully and with awareness on 25th Nov 2019 in Mumbai. He had been appointed Assistant Teacher in 2003 whereby he fulfilled his duties as a true champion of Vipassana, conducting camps along with his wife sincerely and motivating newcomers on the path of Dhamma. A road accident had left him bedridden, but for years he bore his serious difficulties with calm forbearance. With the immense paramis that he has earned may he continue to move towards his Dhamma destination, is his Dhamma family's wish for him.

4. Shri Shyam Sunder Taparia breathed his last on the morning of 5th Dec 2019 with full awareness, remaining calm and tranquil just as he had lived.

Right from the very start, he remained Guruji's true supporter on the path of Dhamma, dedicating himself to service with total sincerity, and inspired others to serve and grow in Dhamma as well. He served Dhamma Sarita Centre in Khadavali, Maharashtra and in recent years he also served as Centre Teacher of Dhamma Bodhi, Bodh Gaya, Bihar. He played a key role in the establishment of 'Mitra Upakram', that introduced lacs of school children to Anapana in Maharashtra.

Indeed he has earned enormous paramis. His Dhamma family wishes that he may continue to move steadily towards the final goal.

VRI - Pāli Residential Course - 2020

Pāli-Hindi (45 Days Residential Course) (9th Feb to 26th March 2020). Please find Eligibility Criteria for above courses on: <https://www.vridhamma.org/Pali-Study-Programs>;

Contact: 'Global Vipassana Foundation', Gorai, Borivali (W), Mumbai 91, Phone: 022-50427560 (10:30 AM to 5:30 PM), **Email:** mumbai@vridhamma.org; **Mob.** 9619234126, Mrs. Baljit Lamba – 9833518970, 3) Ms. Harshita Bramhankar– 8830166246

Children's Meditation Courses in Mumbai

Date	Course sites	Age 10-16, Registration 2 days before the Course, i.e. Thursday and Friday.
First Sunday	Ulhasnagar, Churchgate, Thane, Khar, Wadala, Matunga	
Second Sunday	Dombivili, Andheri	
Third Sunday	Thane, Ghatkopar, D. Vipula	
Fourth Sunday	Airoli, Dhamma Vipula	

"Please call or send a text SMS message with the name and age of the child two days in advance for registration."

Course Timing: 8:30 am to 2:30 pm. Registration Timing: 11 am to 1 pm on the specified numbers and dates for each location. Course Venues:- 1) Ulhasnagar: A Block 703/1405, Gokul Nagar, Behind Netaji School, Near Mahesh Granite, Tel. 9970755130, 2) Wadala: "BMC School – Sewri Wadala Estate Road No: 7A Behind Lijjat Papad Building Contact: Mobile: 98922-18186, 98201-50336, 3) Khar: Mahabodhi Buddha Vihar, Baudha Smashan Bhumi, Carter Rd. Danda, Khar West, Mumbai-52, Mob. 9768123934, 7498027441, 4) Churchgate: Contact: Prashant Rao, Mob. 9820059287, 5) Thane: Contact: Deepali Kadam, 9833116107, 6) Matunga: Amulakh Amirchand High School, Rafi Ahmed Kidwai Road, New SNTD College, King's Circle, Matunga (CR), Mob. 25101096, 25162505. 7) Dombivili: Tilak School, Tilak Nagar, Dombivili, Mob. 9819866615, 9029423540, 8) Andheri: Mayfair Meridian Meditation Hall, Ceaser Road, Off S.V. Road, Amboli, Near St. Blaise Mob. 9769926169, 9967813469. 9) Ghatkopar: SNTD School, New Building; Cama Lane, Ghatkopar (W), Opp Vidyut Society, Mumbai 400086. Tel: 25162505. 10) Belapur: D-Vipula Vipassana Centre – Contact: 77382000969, 9594464442, 11) Airoli: Dnyandeep School, sector 2, Airoli, Mobile: 9969267720, 9892565765. 12) Kalyan: Krishanrao Dhlup KDM school No. 4, Ram baug lane no 5, Near old Vani Vidyalay. Mob. 9987425633. Please call two days in advance for registration. NB: *Please bring a cushion. *Please register on the specified phone numbers. If unable to attend after registration. *please Inform in advance. *Please arrive on time for the course.

Additional Responsibilities

- Ms. Priti Dedhia to assist CATs Mr. Premji and Mrs. Madhu Savla (corrected information)

New Responsibilities

Senior Assistant Teachers

- Mr. Harish and Mrs. Ujjwala Addiga to serve as CT's of Dhamma Vijaya, A. P.
- Miss Kasira Billamas, Thailand
- Miss Kanchana Sudkornrayuth, Thailand

Newly Appointed

Assistant Teachers

- Mr. Sanjiv Kumar, Kapurthala, Punjab
- Dr. Melvin Chagas, Goa
- Mrs. Bernie D'souza, Goa
- Ms. Shubra Kulshreshtha, Nagpur
- Mr. Prakash Chandekar, Nagpur
- Mr. Devendra Narayan Dwivedi, Bilaspur (Chhattisgarh)
- Mr. Udaya Kiran & Mrs. Adarsh Rao Kalluri, Bangalore

- Ms. Revathi Ningishetty, Hyderabad

- Mr. Kantharao & Mrs. Rajini Uppala, Bangalore

- Mrs. Smita M. Gangani, Morvi, Gujarat

- Mr. Ravi & Mrs. Supriya Wakode, Buldhana, M. S.

- Mr. Jayant Shetty, Karnataka

- Bhikkhuni Thai Anh-Thu Nguyen, Bodhgaya

- Mrs. Sopanha Phang, Cambodia

Children course teachers

- Ms. Ritu Girish Khetwani to Serve as RCCC Mumbai region.
- Mr. Manish Parekh, to Serve as RCCC Mumbai region.
- Mrs. Parveen Jagdish Digwal Mumbai
- Mr. Sanjay Bhosale Mumbai
- Mr. Sudhakar Murlidhar Patil, Mumbai
- Mr. Mitesh Shah, Surendranagar, Gujarat
- Ms. Cyrille Willemsen, Belgium
- Ms. Sudarat Jiamyangyuen, Thailand

Successful Celebration at Global Pagoda

The celebration of the 50th Anniversary of the arrival of Vipassana in India with Goenkaji, held at the Global Pagoda, Mumbai on 15-16 Dec 2019 concluded on a joyous celebratory note. Nearly 9000 participants were part of the celebrations which proved so successful thanks to the hard work put in by scores of Dhamma workers. All the programmes including group sittings, memorable experiences of meditators as well as two films on Vipassana were directly transmitted via TV channels. These are available on YouTube via following links viz:

The Buddha Relics at the Pagoda – <http://youtu.be/mDlq721YGw0>

Rise of Dhamma Eng – <http://youtu.be/Dj2Lqg7FUak>

Rise of Dhamma Hindi – <http://youtu.be/QgknbnMyJBs>



Dhamma Madhuvana, Sri Ganganagar

A New Vipassana Meditation Centre is under construction at Sri Ganganagar, Rajasthan. Land aggregating 12 bhigas (7.5 acres or 3 hectares) has been purchased by a newly formed Vipassana Trust. Plans have been finalized to build a Centre for 120 meditators. Construction of a Dhamma Hall will soon commence. Fencing of the land, construction of a water tank, store house and a watchman's room have been completed. Old students may avail themselves of participating in the merits of this project!

Vipassana Trust Sri Ganganagar, Address: Village 7A Choti, Padampura Road, Sri Ganganagar, Rajasthan. Bank details: HDFC Bank, Bank A/c # 50200030108235, HDFC0000505. **Contact:** Ram Prakash Singhal, 91-9314510116; Babulal Narang, 91-9414225425, 9413377064.



Vipassana benefits the Indian Navy

Information and letter received from INS Valsura, Jamnagar, Gujarat Indian Navy base. 1150 Officers, sailors and trainers taking benefits from Mini Anapana and Introduction of Vipassana in their campus for 2 days in five different sessions with the help of 7 old student dhamma servers, from local Jamnagar. Out of these two Commanders were old students.

Governor of Andaman and Nicobar Islands (retired vice Admiral of Navy). The Governor kindly requested the same programme be held for his Rajbharan staff, IAS, IPS and class one officers. And so it was held in Port Blair Town Hall and 210 officers, male and female, participated. There was a Q&A session also.

The Governor declared that those who want to participate in a 10-day course may be granted paid leave. Following this, for 3 days, in different schools and high schools of Port Blair, students do learnt Anapana on Mitra Project. A total of 800 students participated. The first lady of the Andaman and Nicobar Islands was present at the session.



One-day Mega courses and Daily One-day courses at Global Vipassana Pagoda for 2020

Sunday 10th May, 2020 on Buddha Purnima; One-day mega courses and **Daily One-day courses** at GVP start at 11am till 4 pm. Non-meditators may participate in the 3 pm discourse. Please come only with prior registration. **Samaggānaṃ tapo sukho:** Take advantage of the immense benefit of meditating in a large group. For registration Contact: 022-62427544, 022-28451170- Extn: 9, Mob. 8291894644 (Tel. booking: 11 am to 5 pm daily). Online registration: <http://oneday.globalpagoda.org/register>



DHAMMA DOHA

Buddha sadā hī buddha hai, hindū-bauddha na hoyā.

Śuddha bodhi jisako jage, śuddha buddha hai soya.

The Buddha is always a Buddha, he is neither a Hindu nor a Bauddha; The real Buddha is one who is really enlightened.

Dharma na hindū bauddha hai, dharma na muslima jaina.

Dharma citta kī śuddhatā, dharma śānti sukha caina.

Dhamma is neither Hindu, nor Bauddha, nor Muslim, nor Jain; Dharma is the purity of mind, it is peace and happiness.

Hindū muslima pārasi, bauddha isā-ī jaina.

Maile mana dukhiyā rahe, kahāṃ nāma meṃ caina?

All, whether a Hindu, a Muslim, a Parsi, a Bauddha, a Christian or a Jain, suffer because of their defiled minds; You can't have peace just because you have a particular name.

Hindū hūṃ nā bauddha hūṃ, muslima hūṃ nā jaina.

Śuddha dharama kā pathika hūṃ, sukhi rahūṃ dina raina.

I am neither a Hindu, nor a Bauddha, nor a Muslim, nor a Jain; I walk on the path of Dhamma and I feel happy day in and day out.

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Edited and published by R. P. Yadav for VRI, Igatpuri-422 403 and printed at Apollo Printing Press, 259, SICOFT Ltd., 69 MIDC, Satpur, Nashik-422 007
10 Jan., 2020 Posted at Igatpuri, Dist. Nashik, Posting Day: Purnima of every month Vip. NL Regd. No. 49916/90; P. Regn No. NSK/RNP-232/2018-2020

DATE OF PRINTING: 26 DECEMBER, 2019, DATE OF PUBLICATION: 10 JANUARY 2020

If undelivered, please return to:

Vipassana Research Institute

Dhamma Giri, Igatpuri 422 403

Dist. Nashik, Maharashtra, India

Tel: (02553) 244076, 244086,

244144, 244440

Email: vri_admin@vridhamma.org

course booking: info@giri.dhamma.org

Website: www.vridhamma.org